

صلواتي على سيدنا محمد وآله وصحبه وسلم
اللهم صل على محمد وآل محمد

[illegible]

Bless our master Muhammad and his family and companions and grant them peace. This is a copy of the endowment, which was transferred to the owner of the hyenas, its origin, for its dirham and length of time, and for whoever has the right to hunt it after the opening line, the honorable, noble, and happy sheikh, Sidi Abdelkader bin Al-Hajj Abdel-Rahman, the generous, and the son of Sheikh Abdel-Mawla Al-Sahaji... He endowed it out of desire for the reward of God Almighty for his sons, the exalted, the man who possessed the matter, Abdel-Rahim, and his brother Abdullah and Abdel-Samee, and for the males who increase to him, for his saying, "Indeed, so-and-so killed the share of the two (1) and upon their descendants and the descendants of their descendants, what was born and multiplied in Islam until the last of the descendants mentioned at the beginning of that, and by God, the one who took all his wealth from the fields of Abu Madi and the changes and the loved ones and the presses prepared for pressing olives with everything that you have not heard of, all the supply prepared for plowing with the palm tree and known by the well-known and the land with its palm trees above it, the highest of the sire with the support above it prepared for plowing with the olives of Sidi Lajin and its land With Saniya Anqad and the land in it prepared for plowing and olive trees and palm trees with the Jiya Bir with it from the land and the imagination and the olives and it ends with Abdullah with the olive grove of Sidi Abdullah and its land and the trough in it and the land above it is populated and its plain and its promise with the generosity of Al-Awaina with the two Zayyans of Yafran with palm trees. With the war with

The land of Talis prepared for the Harrat and the Aytuns that are in it with all the people

From the land prepared for the Harrat and thick and thin olives, sea-brown, ...pure

.With all his money from the land of Ras Zaytun with the Sawania

And Al-Sawani and the land prepared for plowing and the prepared land.. with all his possessions of olives with a land at least khalila and thin with all his wealth in Kaf Al-Anjam and Anjas with all his wealth... thin and thick and a land prepared for plowing olives with the palm tree Al-Hamour and its daughters and Jia Bir Musa and their land to Ras Karim In Jeddah Mahmoud with Frarez... Boufalfoul .and Al-Tahlat Road, Monday, now near the road with Saqiyat Bin Arabiya

To the road with Ash-Shatou, land prepared for plowing and Zenon - and Tanjil with the early transfers and above them of olive groves and Takhyal to Saniyat al-Kubrit with Habis al-Jabbar with the olives that are in its sea and what is in the aforementioned canal of land prepared for plowing and the olive groves and Takhyal with the Bridge of Attu and on it from the vineyard of the sons with all his money. From Takhyal in Kaf Thaydar with all his money he is forced from the land and the olives and the kissing with the land he pursues in the Asbarj with the land. Saniyat Hedo and what is in it of olives and palm trees with palm trees. Faraz with land prepared for plowing in Kaf al-Bahri above Taniyat Sidi Youssef with all the land and what is in it of vineyards and grapes and Takhyal above Abi Madi with its three Fahyawiya sawans and their thin ones and olives with land prepared for plowing in front of the country above the basin with all his money of land prepared for plowing in front of the country and olives and Takhyal with all his money in a forest of a qantar of olives: all his money from the end of Khalouf. From the olives and the land with all his possessions in Saniyat Tyre and olives with all his condition of land. To the head of July, Ait Fawq Kaf Ifran with all his possessions of land prepared for cultivation, Bidhahir Babylon with Henshir Yu Makam, a partner between the land of Mahmoud with the land with Sidi Musa with Aghawr al-Ahud with Safouh al-Qamh with. Muthir Ahmad with his family with the land with all his possessions of olive land and the vineyard of al-Nis. All of the land of Balaou, he finds it with all his possessions of land prepared for cultivation and their drinking from the spring of Qanb with all his waterwheels, .Wadi al-Rumiyah

Land prepared for cultivation with all his possessions

And it is famous for the bridge of Buhalul

And the bridge of Boufarin with all his possessions of olives with the bridge of Bani Muhammad and what it has of olives with all his possessions and Of Wadi Al-Atal with all its wealth of waterwheels prepared for construction. And what it has of tricks and fig vines and pastures and various trees, the reality is that it is located on the coast and the workers without Surman, the sailors of Ibn Aama and his wealth from the part of the Imagination in the upper waterwheel eighty-four palm trees and a half of the slide twenty-one palm trees, the different twenty-one palm trees with the palm trees of the grass and what follows It transfers with the waterwheel of the Mu'tan and with what is ninety bees with half. So the eight wood and it has thirty palm trees known. The palm tree of the

company of Ahmad Ibn and it has seventy of the wheel and it has a rider Marya and twenty with the courtyard in the aforementioned country with Wadi Al-Hashan and it has forty-five palm trees for the mosque specifically and also the palm trees of Al-Awniya forty-five palm trees for the aforementioned mosque, the tenth of the curve ten shops outside the sons of the black and also Al-Hussein palm trees. The mosque is made up of it thirteen palm trees with a thousand

A land without a tamsulah, Its portion is sixty-five, with all the knowledge of the aforementioned country, from olive trees in the land of Bani Wazir

His property, with all his property, from olive trees in the peak. From land prepared for cultivation, especially with all the dependents of the Bakhshah of the Marshal, with all of it

The name of the king, wherever he was, and It was designated for him alone and shared with the people, as a trust. All of that is also for his sons mentioned therein and their sons and the sons of any of us, they are class after class and branch after branch, males and females. And whoever of the brothers dies and does not leave a male son, then his sons are joint owners and he is entitled to what he was entitled to. And whoever of them dies and does not leave a male son, according to the division of his brothers, his share is equal, for the male is like the share of two females. With what some of the sons of Abd al-Mawla in particular raise, and they are the sons of Abu Hamid and the sons of Khun, it is not sold to others and he has no help other than them because they are the closest people to him on the Day of Return. And if

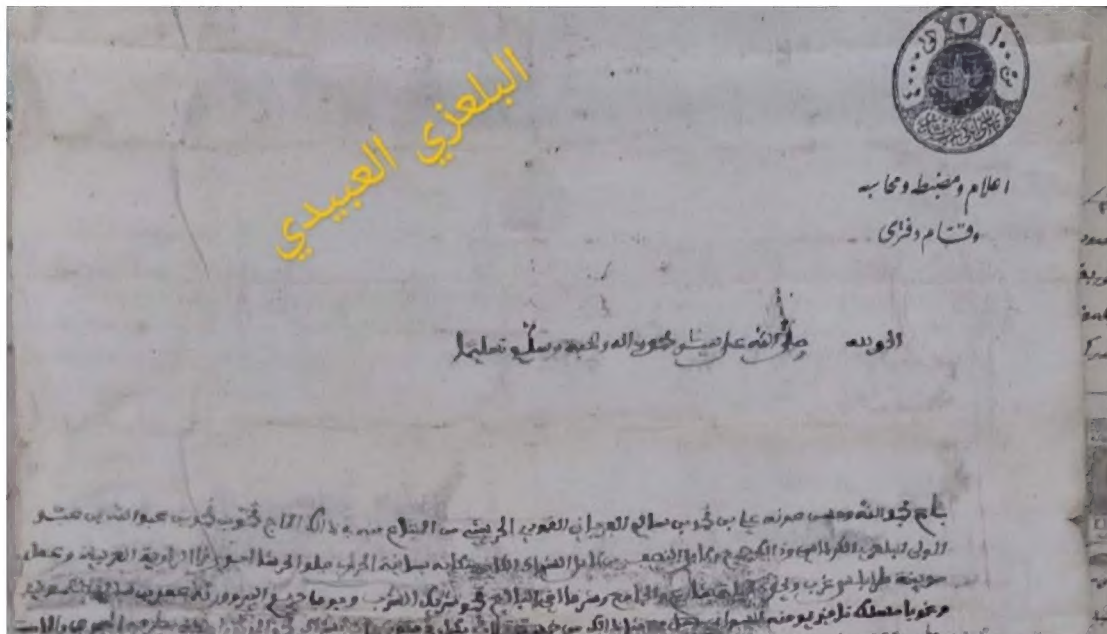
They were imposed on the last of them, and neither males nor females remained. The aforementioned gypsum returned to the corner of Sheikh Abdul Mawla in the mosque of Abi Ma In our love, supported

According to Masr Mubah, It does not change.... Nor is it sold, nor is it required, nor is it inherited. God is the earth and whoever is on It, and He is the best of inheritors. And whoever strives to change it. Or something of It is changed, God is his beloved, and He demands it, and He will reward him, and He will take revenge on him. And those who have strayed will know which direction they will turn. And the aforementioned endowment, Abdul Rahim, gave permission. A virtue from him was born, and he was rewarded from him with a healthy, legal houri, with the inspection of those who testify and standing on Its newness and

its pillars. He brought every box in Its front and repaired the Irrigation ditches and travelers and adopted some trees, and that was during the life of the aforementioned endowment, and he excluded the aforementioned endowment. The yield is beneficial as long as he is alive, and If his life comes to an end, that returns to the aforementioned endowment and follows its course

He bore witness to this while he was in a state of health, willingness, and the authority of the matter, dated the beginning of Shawwal in the year (958) and Hussein and nine hundred from the room, Muhammad bin Jamula bin Atiq, and Muhammad bin Abdul Aziz spent the night with him. We found in the note of Sidi Abdul Rahman bin Jamula bin Abdul Rahman bin Atiq in the ways of the copied .Hais his definition of the two just men, who are the writer and the sinner

And his definition Is represented by Hajj Hussein, some people say his handwriting is well-known and as for the first three, we have stopped at their handwriting and the definition of the people of their time is more important and that they are just and satisfied men. And with It, the line between the Hais and an increase in the head of politics and every whiteness in the body erased by water and the length of time did not erase them. The reason for this is what we found the belief from the aforementioned Habibl after comparing it with what was woven from it, that in the great month of Ramadan in the year two hundred



A copy of a document related to the Al-Harsha area, one of the villages of Al-Zawiya Al-Gharbiya, Tripoli Governorate

.The document belongs to the family of Abdul-Mawla Al-Balaazi Al-Kurdasi

The seller is one of the descendants of Al-Farjani Al-Qamoudi Al-Harishi, and the word Al-Harishi refers to their affiliation, which is the Al-Harsha area in Al-Zawiya Al-Gharbiya

We would like to point out that the sons of Abdul-Mawla are an alliance in the Al-Balaazah from the Al-Kanara from the Awlad Salama... and God is the Grantor of success

:This is the text of the document

By the grace of God and with His good help, Ali bin Muhammad bin Salem Al-Farjani Al-Qamoudi Al-Harishi sold to the buyer, Hajj Muhammad bin Muhammad bin Abdullah bin Abdul-Mawla Al-Balaazi Al-Kurdasi, the entire half of the entire share located in Saniyat Al-Harsha, one of the plows of Al-Zawiya Al-Gharbiya and the workers of the city of Tripoli... etc